THE WESTERN LUMINARY.

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THE WESTERN LUMINARY,

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THOMAS T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

BETHEL FLAG AT CINCINNATI,

OR THE TRUE SPIRIT AND RESULTS OF THE PHRASE GO-AHEAD EXEMPLIFED.

Some time ago we were much gratified in reading a long article in the Cincinnati Christian Journal, giving an account of the meeting there under the Bethel Flag, on Sabbath day, the 15th of August. We then intended to transfer the article into our paper, but it was mislaid. It has again come to us in the pages of the Sailor's Magazine, and again we have perused it with delight. We now give it to our readers. In this account, all persons, engaged in establishing and carrying on religious meetings, Sabbath Schools, &c. will find encouragement to perseverance. It will also be seen that pious laymen, can do and ought to do much in carrying on social religious meetings. EDIT.

CINCINNATI.

On Sunday morning, the 15th August, the Bethel Flag was hoisted on board a flat boat, lying at the upper corner of the wharf at Cincinnati; but owing to some want of arrangement, no clergyman could be procured for the day.

Appearances were at first very disheartening. Two laymen, however, were present with the captain of the boat, his wife, and children, and one hand. The person who conducted the meeting being greatly hurt in spirit, to find so few present, and weighed down by witnessing the apathy that has so long prevailed amongst professors in relation to the perishing river-men, commenced the exercises with prayer, in which he found more than usual liberty, in laying before the throne of grace the fact, that the table of mercy had been spread, and yet, neither those who should be the conductors of the feast, nor (by consequence) the poor dying river-men, and wanderers about the wharves, would attend. After the prayer and singing, another person came on board from the stone church, 5th street, and commenced speaking, and the other went on the deck of the boat, and seeing a number of persons along the wharf, and a crowd making purchases in a fruit boat, went amongst them as a last resort to get an audience to hear the message of mercy, and kindly stated to them, that as the Lord required his Sabbaths to be kept holy, they were invited to attend the meeting under the Bethel Flag; promising, that some tracts would be distributed after the conclusion of the services. The crowd left their unlawful pursuit, and entered the Bethel meeting, taking their seats in an orderly manner, some of them placing themselves on deck, and listening to what was going forward. Thus, by the use of means, the Lord was pleased to answer the first part of the prayer.

Prayer, singing, and exhortation now progressed, and persons hearing the exercises, came down from time to time, and entered the assembly. Some of them have since stated that as soon as they entered the boat, or just afterwards, the Lord arrested them. Amongst these were two backsliders. A part of the third chapter of the gospel of John was read, and the nature of the new birth explained and illustrated, by the actual experience of the speaker, and by such other methods as occurred to his mind. The Lord's spirit was implored to set home his own truth.

There was soon much attention manifested by the assembly, which consisted of travellers in the steam-boats, boatmen, apprentices, and boys, who had been playing along the river. The first person who was observed to give evidence of great seriousness, was a young man who had been engaged in the river trade. He wept during nearly the whole exercises, as the Lord opened his heart to receive the truth. On persons being invited to present themselves, who desired to seek salvation in the Lord Jesus, he came forward, and before he left the meeting, he felt peace.—The next person who manifested a lively concern, was a young man who has a wife and family in Cincinnati, who declared that he had come down to stroll on the river bank, as was usual with him on Sabbath days, during divine service, and that he never was convicted as a sinner, until he entered this Bethel meeting, and heard the person who exhorted give a statement of the wicked life he had himself led, and that the Lord had shown him mercy. He says at this relation of experience he was much wrought upon, and led to hope, that as God had been merciful to so great a sinner as the speaker described himself to have been, there might yet be hope for him. He now became more thoroughly convinced of his errors than before, and formed the determination, on the spot, to seek for mercy and turn from sin. He says that the moment he was spoken to on the wharf, his conscience smote him, and he felt that he was profaning the Sabbath, and neglecting a preached gospel. He confesses his first impulse was to refuse to attend where the flag was flying, but he yielded to a sense of what was right, entered the ark, and is now a member of the 2d Presbyterian church in this place.—After the meeting had progressed above an hour, there were five persons seriously impressed, who avowed a desire to seek religion, and the assembly seemed fixed to the boat. The two persons conducting the meeting were young professors, and greatly astonished at the gracious acceptance of their labors, which the Lord was so condescendingly pleased to manifest, in an humble ark, and under such unfavorable circumstances as attended the commencement of the meeting. The captain of the boat, as it appeared, is a pious man, and he asserts that during the ten years he has made a profession of religion, he knows not that he has ever seen such a time.—He now took an active part in the exercises, by giving powerful exhortations and offering up fervent prayers for mercy upon the seekers, the spirit of the Lord seeming powerfully to assist him in his effort. The exercises continued between four and five hours, and yet the persons present showed no disposition to retire, and one of those under conviction, expressed a desire that we should not leave the place. They were exhorted to give up their hearts, and press into the kingdom now,—as now *was* emphatically the Lord's time, "now is the accepted time, and now is the day of salvation." The future is Satan's time.

The meeting continued until the afternoon service in the churches had commenced some time, and it was then thought necessary to have a cessation, as the persons under serious exercises were desirous to meet on board the boat again, and those conducting the meeting had become much exhausted. An appointment was therefore made at the same place for six o'clock in the evening, and in the mean time, the encouraging news was communicated to the members of the 2d Presbyterian church and also to some of the members of the stone church on Fifth-street, that they might have an opportunity of attending and rendering their services. The flag was left flying, and towards evening, persons standing about the corners of the streets near the river bank, and also those among the boats and along the river shore, were politely informed as to the nature of the meeting, and invited to come down.—The exercises commenced again about candle light, with the help of other professors than those who had been engaged during the greater part of the day: of whom it might be said, and also of the poor boatmen who composed the assembly, that though they had neither time nor inclination at the usual hour, to take their ordinary meal, yet they had "meat to eat which the world knew not of."

The Lord was again implored to pour out his spirit, which to the joy and rejoicing of the hearts of his people, he was most graciously pleased to do. The invitation which was given in the morning being repeated, three or four more came out, besides those who presented themselves in the first part of the day, making, it is believed, in all, eight persons during the Sabbath. Five of these had previous to this meeting been entirely careless. Three have since expressed a hope in the Lord's mercy.

One person, who at the evening meeting kneeled down with the anxious, has since been discovered to be a seaman, last from New Orleans, on his way to Pittsburgh.—When he was invited on the wharf to attend the meeting, he consented gladly, saying, it was not the first time he had seen the Bethel Flag fly. It may be proper here to state that a number of seamen are employed on our inland waters, who have been in the habit of attending Bethel meetings in other parts of the world, and who understsnd their object. One of these a few weeks ago was making diligent inquiry at Louisville on the subject of these meetings, desiring to know when and where they were to be held, that he might attend them. A similar interest was also manifested by a seaman at this place when the flag was first hoisted by the "Cincinnati Bethel Union" in June last. To return to the subject of the sailor from New Orleans. From a conversation had with him since, there is every reason to believe that he has savingly known the Lord for a length of time, but he had been deprived of the ordinances of public worship, owing to professional disadvantages. He had however, he said, enjoyed an opportunity of occasionally seeing the missionaries in the South Seas, and of hearing the gospel from them. In endeavoring to express the enjoyment he experienced in attending the Bethel on Sunday evening, words seemed to fail him. Being asked if the Lord had met with him on that occasion, he answered, Yes, and so blessed his soul that he could not describe it. He has been an eye-witness of the good that the missionaries of the South Seas are doing, in turning the natives from the love and practice of sin, by the preaching of the gospel.

There was with this man a shipmate in company, who was passing up the river in the steam-boat Whig, who attended the two meetings, and was much affected. During the day he avowed his desire to seek the salvation of his soul, and has, it is believed, for some time past been studying his bible, and supplicating the throne of grace. His friend and shipmate seemed to think that this young man was pious, but said he had never yet joined himself to the church. It was then represented to them as a plainly enjoined duty upon the people of the Lord, to connect themselves with some religious denomination, acknowledging his supreme divinity, that they might be enabled to confess him before men, in obedience to that positive command, "Do this in remembrance of me."

During the evening exercises, the young man who had been brought under conviction in the morning, and had again come forward with five or six others to be instructed and prayed for, professed to find a degree of relief to his soul in viewing the cross of Calvary. Thus were two precious souls, (not in a gilded and costly church, but on board an humble river ark, who had until that day been in an entirely careless state,) convicted of their sins, and we trust, brought out of darkness into the marvellous light of the gospel. One of them on being conversed with since, said, he believed the Lord had indeed converted his soul: and one of his impenitent acquaintances has since said of him, that he believes he is a changed man, for he added, "he does not talk and rattle and drive his horse about the streets as formerly, but is very solemn and silent."

At the Tuesday evening Bethel, held on board the steam-boat Facility, by the kind permission of Captain Fuller, the owner, several persons present came forward on being invited, thus expressing their determination to seek salvation by a crucified Savior. There were, besides those who publicly presented themselves, several river-men who appeared to be in an anxious state; one of whom, on being urged to come forward, said, in the simplicity of his heart, "I'm not fit to join you." He might, however, have applied to his own case, the following verse of a hymn that was sung that evening.

"Come ye weary, heavy laden,
Bruised and mangled by the fall,
If you tarry till you're better,
You will never come at all:
Not the righteous;
Sinners Jesus came to call."

The Rev Mr Linn of the Baptist church at Baltimore, and the Rev. Mr. Warren of Mobile, a Presbyterian clergyman, and one other minister, together with several laymen, were present and took an active part. Their exhortations were warm and judicious, and great attention was manifested, particularly after the persons already mentioned came out and sat down weeping on the anxious seat. The young man who had so far mistaken the nature of the gospel, as to decline coming forward because he was not worthy, was faithfully assured of his being welcome to the Lord's mercy if he would receive it, however great a sinner, but he feared to take the step.

May the people of God arouse up and feel their responsibilities, now they know that some of these boatmen, have not only, as is hoped, passed from death unto life, but that others of them are in an anxious inquiring state. Though these poor fallen sons of Adam are dead in trespasses and sins, yet, blessed be God,

The gospel bids the dead revive,
Sinners obey the voice and live,
Dry bones are raised and clothed afresh,
And hearts of stone are turn'd to flesh.

At the second Bethel sermon which was preached at Cincinnati, on board the steamboat Tecumseh, by the Rev. Mr. Gallaher, in the course of his remarks, he lamented that any peculiar circumstances in the situation of boatmen, should prove a temptation to absent themselves from the worship of God. But now he said there is no farther excuse. The truth is brought to your vessels. The sword of divine justice has long been held over your heads. But the Lord has so far interceded for you. Oh Father, cut them not down yet! wait until the Bethel flag is hoisted and they have yet another opportunity; wait a little longer, and then if they do not turn, then, if they will not repent, then cut down the barren fig trees! Amen, cut them down!—The audience were here much affected, and it is said that one of the boatmen, who we fear had been engaged with others in gambling previous to the commencement of the meeting, suddenly drew a pack of cards from his pocket, and, unable to restrain himself, threw them in presence of the surrounding spectators, into the river; and another of them burst into tears, and manifested an eager attention, refusing to leave the side of the vessel against which he was leaning, at the solicitation of a companion who was outside of him. Surely there is encouragement to go on and preach the word to this destitute people; the Lord can work amongst them, even as he did at the late Presbyterian Camp-meeting at Sharon, where, in four days, he was pleased in answer to the prayers of his people, to convert, as we trust, upwards of one hundred souls. No longer let us limit the holy one of Israel, for the time is approaching when one shall chase a thousand, and two shall put ten thousand to flight.

Let your expectations be large. Confidently expect the blessing to descend, and expect it now, copious as the promise itself, which is, "that there shall not be room to hold it." People of the Lord, sound the gospel trumpet amongst your watermen, on the lakes, rivers, and canals, and let not one wait for the other in going forth to labor in this neglected part of his vineyard, arise and look abroad upon your streams, alive with their perishing thousands. Any individual who will keep a flag in his own possession can, on the Sabbaths, and on the appointed week days for holding the meetings, procure a place, display the signal, and then if others will not attend, he can himself go down and break the bread of life to these perishing souls, by reading the scriptures, singing and prayer. Is there not in every settled place at least one such servant of the Lord.—Occupy, therefore, until he shall come, and happy is that man whom the master when he cometh, shall find so doing—"cast your bread upon the waters, and you shall find it after many days." The seed sown by you will spring up, and that part of the harvest which you do not gather in, shall be reaped by those who come after you.—The time will certainly arrive, when they that sow, and they that reap, shall rejoice together, for the mouth of the Lord hath spoken it.—Ye praying people, if, by any circumstance you are prevented from active labor on the water, pray for this cause.

ABJECT STATE OF THE JEWS.

The depressed state of the descendants of Israel in Persia, is thus described by Mr. Wolff, a converted Jew, who visited them a few years ago, and whose Missionary Journal has lately been published.—"I went," he observes, "to see the street which the Jews inhabit in Shiraz, a celebrated city in Persia, and cannot give you a better description of the condition of my countrymen in that place, than in the words of a Mahometan chief, who drank tea with me one evening.—'Every house,' he observed, 'with a low narrow entrance, is a Jew's.—Every man with a dirty wollen or camel-hair turban, is a Jew.—Every coat much torn and mended, with worn sleeves, is a Jew's.—Every one picking up old broken glass is a Jew.—Every man searching for dirty robes, and asking for old shoes and sandals, is a Jew.—That house into which no quadruped but a goat will enter, is a Jew's.'"

"In giving you this picture," continues the Missionary, "I do not make a jest of the misery of my brethren; but really this is exactly the condition of the Jews at Shiraz. On my entering the Jewish quarter, I saw old and young men, and old and young women, sitting in the street begging; their heads were bowed to the ground; and fainting and stretching out their hands, they cried after me, with a feeble voice: 'Only one penny, only one penny, I am a poor Israale.'—I distributed a trifle amongst them; and while I was speaking with them. I heard the incessant cry of, 'I am a poor Israale—I am a poor Israale—Only one penny—only one penny—I am a poor Israale.' While others sat in the corners of the street, eating onions, and begging bread; and exclaiming at intervals, 'Only one penny—I am a poor Israale.' I went to my lodgings, and said to myself, "What a sight have I seen?—With tears I repeated the words of my brethren, 'Only one penny—I am a poor Israale.'"

"Soon after, about twenty of the principal Jews assembled at my apartments. They sat down on the ground; I sat down with them, and they sat round me. I said to them, 'On account of the abundance of our sins, in what a miserable state I find you here. So poor, so dejected and wretched a people as I have not seen, my brethren, all the days of my life; many of our nation have apostatized from the faith; have forgotten Moses and the prophets altogether; and turned to the Mahometans, who have been your enemies of old.' One of the rabbies replied, 'Tell us the reason of our misery.' This request being urged by several others, with tears in their eyes, Mr. Wolff seized the opportunity of preaching the gospel of Christ to them with great plainness and affection; and it appeared to make a visible impression on his auditors."—*Gen. Bap. Rep.*

FEMALE INFLUENCE.

AN ADDRESS,

DELIVERED BEFORE THE FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF NEW YORK, AT THEIR ANNUAL MEETING AT PARIS, SEPT. 1830.

(Concluded.)

II. That female influence can be most effectually exerted in its own proper sphere.

This is evident from several considerations. One is, that every individual can act with most efficiency, when he is conscious that he is in his proper place. There is no man who does not feel embarrassed when he attempts to do any thing which he is conscious does not belong to him to do. Even if he doubts whether he is in his own proper place, his courage is damped, his exertions are crippled, and his movements are like those of one attempting to run a race while his feet are loaded with fetters. And how much more must a woman feel these embarrassments? If she is conscious that she is attempting to do that which does not belong to her to do, but is the proper business of the other sex, what great things can she be expected to accomplish? If she is compelled, at every step, to struggle with her native sense of propriety, and to go counter to the dictates of modesty and delicacy, how can she be expected to act with that freedom and courage which are necessary to success? I speak not now of the few exceptions among females, the rare instances of women with masculine qualities, whom all consider so unlovely and repulsive; but of the sex in general. And with these exceptions, what woman is there, who would not feel embarrassed in attempting to legislate for a mixed community, in attempting to administer the laws of the land, or the discipline of the church, in attempting to preach the gospel, or to lead in the devotions of a promiscuous assembly, in going from house to house to exhort and pray with individuals and families? I think there is none. If freedom from embarrassment, then, is essential to successful effort, female influence can be best exerted in that sphere where such embarrassment will not be felt.

Further, persuasion is ever found more successful in human affairs than compulsion. And who can more successfully wield this instrument of influence than woman? By the force of persuasion, how often has woman prevailed, especially when accompanied by submission and entreaty, where strength and courage, and boldness, would have accomplished nothing. How was David disarmed by the submission and entreaties of Abigail, when resistance on the part of her husband would have been unavailing. How complete was the influence which by this means Esther obtained over the monarch of the East, and how happy in its effects upon the interests of the church; while the different course pursued by Vashti, only issued in her own more speedy overthrow. Men always despise the assumption of authority where it does not belong, and where power is wanting to enforce it. And so far as any influence is exerted upon them by such means, it is only to prompt them to resist. No man can see his own rights invaded, and his own prerogatives assumed, and regard it with indifference. And although some, of quiet dispositions, may yield the reins for the sake of peace, it is impossible to prevent them from being regarded in the general estimation, with mingled pity and contempt. If women had discernment enough to see what their own interest is, they would never attempt to exert any influence out of their proper sphere. The attempt is sure to defeat itself. But a sensible woman, who keeps her proper place, and knows how to avail herself of her own powers, may exert, in her own sphere, almost any degree of influence that she pleases.

There is another consideration of still greater importance. It is that loss of influence which is consequent upon attempts to exert it in any improper way. No *man*, can, with impunity, attempt to exert an influence in a sphere which does not belong to him. A meddler in the concerns of others, a busy body in other men's matters, is always disesteemed. For any individual to leave his proper sphere, and attempt to act in that of another, is always considered a mark of a weak mind, or at least, of a mind not well balanced. But a man who knows his place, and keeps it, always rises, by so doing, in the estimation of others. And the respect and esteem which is thus secured, adds in no inconsiderable degree to the influence of him who obtains it. And if this is true in the case of men, much more is it true in the case of women. If it provokes contempt and indignation when we see a boy assuming the prerogatives of age, and attempting to dictate to his fathers, or when we see a girl putting herself in the place of a matron, and attempting to govern her mothers; how much more unbecoming does it appear for a female to forsake her proper station, and seize upon the prerogatives, and attempt to exercise the rights of the other sex. She cannot do it, without sinking herself in the estimation of all who have a true sense of propriety.

If, then, the diminution of female influence would be a calamity, as every considerate man must admit; if the elevation of the female character, and the extension of female influence, is highly desirable, as inseparably connected with all that is pleasant in the domestic circle, and all that is delightful in social intercourse, then is it of great importance that woman should know where her strength lies, and there exert it, in its proper sphere, for the benefit of the world. It is an unkindness to the sex to urge them out of their place. It is an injury to society to do it. And I cannot help thinking that those who do it, have little respect for the female character, and are willing to lower it in the public estimation. I would not charge them with a design to do a public injury; but such must be the inevitable consequence, if the order which heaven has established is broken through. We are opposed to having females urged out of their proper place; and it is because we respect them, that we are. We remember that they are our mothers, our wives, our sisters, our daughters, and

our friends; and we wish them not to degrade themselves, nor to do any thing which shall diminish their power of doing good. We wish to elevate their character, to increase their influence, and to enjoy the blessings which may be expected to result.

Thus far, I am sensible that I have not occupied the ground which is usually gone over in a missionary discourse. I did not think it necessary. To the members of the society it could not be necessary. The fact of their being members, and continuing for so many years and under so many discouragements to persevere in their attempts to promote the cause of domestic missions, is an indication that they have given their attention to the subject. The motives which have prompted them hitherto, I trust, have lost none of their weight. The calls for help from feeble churches and destitue settlements, continue to sound in your ears. This field is wide, and the laborers are few. This sphere of your exertions is one of which none can complain. In the object of your efforts, you have examples of which honorable mention is made in the apostolical writings. For, though we are not informed that the females of that day formed missionary societies, neither are we, that the same was done by the other sex. But we *are* informed that individuals contributed of their property for the support of missionaries—for such were the apostles, and other primitive preachers in general. And among those who did this, were the females of whom mention has already been made.—You may follow their example. You may continue to aid, by your prayers, by your alms, and by your influence, in sending the gospel to those who are destitute. And you may rest assured that your labor shall not be in vain in the Lord. You have many promises to encourage you. "The liberal soul shall be made fat, and he that watereth shall be watered also himself. He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." And may "God, who is able, make all grace abound toward you; that ye having always, all-sufficiency in all things, may abound to every good work."

To conclude, I need only say to my fathers and brethren, here present, I commend unto you, these our sisters, who are met together as the servants of the churches, to endeavor to do something by their alms, to help those who are in want. I commend them unto you, that ye receive them in the Lord, as becometh saints, and that ye assist them in whatsoever business they have need of you, for the furtherance of their work; for they have been succourers of many, and they hope to enjoy the privilege, through the liberality of their husbands and fathers, of giving succour to many more. May the Lord prosper their efforts, and make them instrumental in advancing his cause, for Jesus' sake—Amen. W.

SABBATH SCHOOLS AND POLITICS.

A second meeting at Cincinnati in behalf of Sabbath Schools at the West, at which the Hon. John McLean presided, the following sentiments were advanced by D. K. Este, Esq.

"In Sabbath Schools, children are taught those great principles of morality and religion, on which the stability of our government is based. A community, thoroughly imbued with the principles of the bible, will understand their rights, and understanding them, they will know how to defend them.—Such a nation cannot be enslaved. They will possess virtue sufficient to prevent internal commotion. In such a community, demagogues, those scourges of republics, will meet with no success. Ignorance is the foster parent of demagogues. Dispel ignorance, and the very term, as a concrete, would cease from our vocabulary. Sabbath School instruction will likewise do away that wretched system of electioneering which now disgraces our country and corrupts our morals. On what is the whole system of electioneering founded, but on the supposed ignorance of the people, which exposes them to the arts of every intriguing aspirant for office?"

Such is the real bearing of Sabbath Schools on politics; and such, no doubt, were the views of him, if there ever was such a person, who congratulated an audience that the balance of political power would come into the hands of those who had been educated in Sabbath Schools. And such is the effect which demagogues are afraid of, and to prevent which they raise such an outcry against Sabbath Schools as dangerous.—*Ver. Chron.*

REMARKABLE INCIDENT.

A gentleman in one of the villages at the West where there is now a powerful revival of religion in a letter to his friend in this city, relates the following remarkable and interesting anecdote: [*N. Y. Obs.*

"One of the female pillars of the church remained at home to enable her son-in-law and daughter to attend an inquiry meeting.—They returned deeply anxious, and a short time after the son gave up and submitted to God. For this object the mother had been bowed down in prayer for two days, and I doubt not she had power with God, and prevailed. His views were very clear, and they literally praised God for a season together.—She then went to communicate the joyful tidings to a neighbor, returned again, was preparing dinner, sat down by his side, and said, "How anxious I have been that you should give up your rebellion against God and pray for your children." She seemed filled with the fulness of God, her voice faltered, and putting her hand on her forehead, said, "My head, my head, and her released spirit winged its flight to where Jesus holds his court, with the intelligence, "This my son *was* dead and *is* alive again—he *was* lost and *is* found." The incident reminds me most forcibly of old Simeon exclaiming, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

CHRISTIAN IDOLATRY.

MRS. GRAHAM'S ROME IN THE NINETEENTH CENTURY."

Above the altar, says this interesting writer, (in the Cathedral of Florence) the statue of God himself, the Eternal Father, was pointed out to me, sitting behind some candlesticks! Inexpressibly shocked, I asked the lacquey if it was really meant for the Supreme Being. "*S.curo!*" he replied, no less astonished on his side, at the abhorrence I expressed at the sight of a statue which he had already assured me was "*bella assai!*" and moreover, the work of Bacio Bandinelli.

It was some time before I recovered from my amazement, and it is not too strong an expression to say, horror. The image of God, fashioned by the hands of man, was to me the excess of profanation, and the sight of it was to my eyes what blasphemy would be to my ears. But the Italians seem to think representations of the Deity in painting and sculpture neither impious nor reprehensible, and not a whit more presumptuous or profane than those of the Madona and the Redeemer; not considering that they lived and walked the earth in human form; but that "eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man to conceive" that Supreme Being who dwelleth in the heavens, eternal and alone.

The image of the "Eternal Father," indeed is less common than any other in Italian churches, only, I apprehended, because He is less the object of worship. The Virgin is beyond all comparison the most adored.

[From the Protestant.]

POWER OF IMAGINATION.

FIRE.

The following is John Fox's narrative of an alarm which the English Papists at Oxford experienced in 1541, and also of the ungodly means which they used to force Christians to deny their true sentiments.

Mr. Mallary of Cambridge, for opinions held contrary to the determination of the church of Rome, was convened before the bishops, and sent to Oxford, there openly to recant, and to bear his faggot, to the terror of the students of that university. It was appointed, that he should be brought solemnly into Mary's church upon a Sunday, where a great number of the doctors and others of the university, were assembled, beside a great number of citizens who came to behold the sight. Smith, then reader of the lecture, was appointed to make the sermon at his recantation. All things thus prepared, cometh forth poor Mallary, with his faggot upon his shoulder; the doctor was also in the pulpit to make his sermon: he had scarce proceeded into the midst thereof, when suddenly was heard in the church, the voice of one crying in the streets, "fire! fire!" The occasion of which was, one Heuster, saw a chimney on fire; and so passing in the street of Mary's church, cried "fire!" This sound of fire being heard in the church, went from one to another, till it came to the ears of the doctors, and at length to the preacher himself.—These, amazed with sudden fear, began to look up to the top of the church, and to behold the walls; the rest seeing them look up, looked up also. Then began in the midst of the audience, some to cry out, "fire! fire!"—"Where?" saith another.—"In the church," saith one. The church was scarce pronounced, when in a moment there was a common cry—"The church is on fire by heretics."—Then was there such fear, concourse, and tumult of the people through the whole church. After this, through the stir of the people running to and fro, the dust was so raised, that it had the appearance of smoke. This, and the outcry of the people, made all men so afraid, that leaving the sermon, they began altogether to run away, but such was the press of the multitude running in heaps together, that the more they labored, the less able were they to get out; they thrust one another in such sort, that they stuck fast to the door, and there was no moving forward or backward.—They then ran to another little wicket on the north side, but there was the like or a greater throng. There was yet another door towards the west, which, though shut, and seldom opened, yet now they ran to it with such sway, that the great bar of of iron, being pulled out, and broken by force of men's hands, the door notwithstanding could not be opened for the press or multitude of the people.—At last, when they were there and past all hopes of getting out, they were exceedingly amazed, and ran up and down crying out, that the heretics had conspired their death; one said he plainly heard the fire; another affirmed, that he saw it; and a third swore, he felt the molten lead dropping down upon his head and shoulders. None cried out more earnestly than the doctor who preached, who in a manner first of all cried out in the pulpit, "these are the subtleties and trains of the heretics against me; Lord have mercy upon me!"

In all this confusion nothing was more feared than the melting of the lead, which many affirmed they felt dropping upon their bodies. The doctors, seeing no remedy, that no force nor authority could prevail, fell to entreaty, and offered rewards;—one offered twenty pounds; another his scarlet gown, so that any man would pull him out, though by the ears. A president of a college pulled a board out from the pews, covered his head and shoulders therewith against the scalding lead, which they feared much more than the falling of the church. One thought to get out at a window, and he had broken the glass and got his head and one shoulder out, but then stuck fast between the iron bars, and he could move neither way; others stuck fast in the doors, over the heads of whom some got out A boy got up to the top of the church door, and seeing a monk of the college of Gloucester coming towards him, with a wide cowl hanging to his back, the boy thought it a good opportunity for him to escape by, and handsomely conveyed himself into the monk's cowl. The monk got out with the boy in his cowl, and for a while felt no weight or burden; at last, feeling his cowl heavier than usual, and hearing a voice behind him, he was more afraid than when in the throng, believing that the evil spirit which had set the church on fire was got into his cowl; then began he to play the exorcist. "In the name of God," said he, "and all saints, I command thee to declare what thou art that art behind my back." "I am Bertram's boy," said the other, "But I," said the Monk, "adjure thee in the name of the Trinity, and thou wicked spirit do tell me who thou art, and from whence thou camest, and that thou go hence." "I am Bertram's boy," said he; "good master, let me go." When the man perceived the matter, he took the boy out, who ran away as fast as he could. In the mean time, those who were in the streets perceiving all things to be without fear, made signs to them in the church to keep themselves quiet, crying to them there was no danger; but forasmuch as no word could be heard by reason of the noise in the church, those signs made them much more afraid than before; supposing all on fire without the church, and that they were bid to tarry therein and not venture out, for the dropping of the lead and the fall of other things. The heretic, who, through this hurly burly, had not done sufficient penance, was the day following taken to the church of Frideswide, where he supplied the rest of his plenary penance."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 10, 1830.

TO CORRESPONDENTS.

Address delivered before the Colonization Society at Carlisle, next week.

MR. HAILE AND MR. KINGSBURY.

A few days since we received a copy of the Woodville Republican, published at Woodville, Miss. in which we find a communication from Mr. Wm. Haile, to whom the Letter of the Rev. Cyrus Kingsbury refered, which we published some time since.

Mr. Kingsbury's letter was in reply to some *unfounded insinuations* of Mr. Haile, that the Missionaries among the Indians were *making money* by their employment.

The letter was temperate and respectful refuting the charge not by reviling and mere assertion, but by a plain *statement of facts*, which Mr. Haile *dare not and cannot deny*.—The *opinions* and *sayings* of revilers of christian missionaries we do not feel ourselves bound to republish in reply to a manly and honest defence against their own unprovoked attacks. If Mr. Haile will prove any material part of Mr. Kingsbury's statements to be incorrect, we will give him a hearing.

Mr. Kingsbury states *as facts*—that Mr. and Mrs. Wood, two missionaries recently left the mission in consequence of feeble health. They had labored there diligently *ten years*. When they left they received $150 to defray their expenses by way of Mobile to New-York and thence to their friends. "This is all they have received or expect to receive for ten years hard service among the Choctaws." Mr. H. does not deny this.—And is this "*making money?*"

"Mr. Stuart and his wife laboured among the Choctaws five and a half years, and expended a considerable sum from their own funds. When in consequence of ill health they left, they received to bear their expenses to Vermont only $150. They took a less amount of clothing than they brought with them." Mr. H. does not disprove this; and is this "*making money?*"

Mr. Kingsbury is well know to the editor, and we presume is more generally known to the readers of the Luminary than is Mr. Haile. As to the latter gentleman we know nothing of him only by his publications. But we can assure him, that his attempts to impeach the character of Mr. Kingsbury will have little effect on the minds of those, who judge of both by their publications, and none at all on the minds of those, who have any personal acquaintance with Mr. Kingsbury. His unwavering integrity, his self-denying devotion to the instruction and christianizing of the Indians, his christian forbearance and charity will sustain him in the estimation of his friends and against the assualts of his enemies, and doubtless enable him "to forgive" Mr. Haile, and "return" to him "good for evil."

CENTRE COLLEGE.

Last week we prepared a notice of the resignation of the Rev. Dr. Blackburn and the appointment of the Rev. John C. Young of this place, to the presidency of Centre College. But the notice was inadvertently omitted in making up the last form of the paper.

As we feel deeply interested in the prosperity of that college we are now happy to state that Mr. Young has accepted the appointment and is this day to enter upon the duties of his office. This sudden separation from his church and congregation is to them a loss, which they cannot but deeply and sincerely lament. To him, we know it is a step truly painful, to which he is urged only by a sense of duty commanding him to a higher station of prospective usefulness.

While we sympathize with their loss, we congratulate the guardians and friends of the college on the accession of such eminent talents, scholarship, and worth of character to its faculty, as are combined in Mr. Young.—On the very threshold of opening manhood, his piety, talents, and literary attainments secure to him from all his acquaintance that esteem and respect, which are usually accorded only to religion and learning when matured and rendered venerable by age. The qualities already noticed and his general urbanity of manners, we are sure will command for him the confidence of the friends of the college and the highest esteem and warmest friendship of the students.

REVIVALS.

In Chesterville, Maine, there has been and still is an interesting revival. The different denominations harmoniously engage in promoting the work. About *seventy* persons are supposed to have passed from death unto life.

SABBATH SCHOOL MEETING

AT PITTSBURGH, PA.

On the 25th ult. a meeting was held in the city of Pittsburgh to take into consideration the resolution adopted at the last annual meeting of the Sabbath School Union to establish schools in all destitute places in the Valley of the Mississippi. The Hon. Harma Denny, member of congress from that district, was called to the chair. The Rev. Messrs. Baird and M'Abey, agents of the society, were present. The members of the Synod of Pittsburgh, who were then in session, also attended. The amount subscribed that evening was about $2200, which was afterwards increased to $2300.

More Missionaries to the Sandwich Islands.—The Rev. Messrs. Dibble, Baldwin and Tinker will embark this fall at New-Bedford, as missionaries to the Sandwich Islands.

Thanksgiving Days appointed.—In Massachusetts, Thursday, Dec. 2.—In Connecticut, Thursday Nov. 25.—In Ohio, Thursday, November, 16.

THE SABBATH.

We are sorry that the following communications did not come to hand sooner. Although the first may be in time only for a few of our readers, the second will always be in time for the most careful perusal of every man. We like such manly, plain and serious appeals to the understandings and hearts of a christian community. The Sabbath is the key-stone of our national welfare, of our civil and religious liberties. Remove this, and the whole beautiful and sublime structure falls. On the *religious* observance of this day depends the vitality of all the churches in our land.

That the attention of the public should be specially called to this subject *now*, is too obvious from the lamentable and increasing profanation of the Lord's day. The present is also a favorable time. The Bible, tracts and religious publications, are more generally diffused than heretofore. Sabbath Schools are established and multiplying. The grounds on which the claims of the Sabbath are urged, and the real designs and wishes of its friends are better understood. The foolish prejudices raised against their exertions by the cry of "*union of church and state*," is giving way to the force of reason and common sense. Notwithstanding our enemies are active and bold, and some of our friends are faint hearted, the cause is evidently gaining ground. The religious, the considerate, the moral, the best members of society, are gathering around it as the ark of our safety. Let us then be valiant in the cause. We believe there is yet too much *christianity*, too much genuine patriotism, too much regard to the dictates of reason and revelation, to sustain an open and successful revolt against the fourth command in the decalogue, against the consecrated day of Jehovah.

SABBATH UNION.

The Executive Committee of the General Union, for promoting the observance of the Christian Sabbath, have learned with high satisfaction, that the General Assembly of the Presbyterian Church, and the Reformed Dutch Church of North America, have recommended the *eleventh day of November*, 1830, to be observed as a day of fasting, humiliation and prayer, with reference to the profanation of the Christian Sabbath, by many professors of religion, and by the thoughtless and irreligious, throughout the land. The Committee recommend to all the officers and members of the General Union, and to the officers and members of auxiliaries, to unite on the day specified in humbling themselves before God on account of their sins, and the sins of the churches and of the people, in view of the desecration of the Lord's day. And that they importunately pray that the General Union, and its auxiliaries, may be guided, in all their doings by divine wisdom, and that christians of all denominations, and especially members of the Sabbath Unions, may exhibit in their lives, employments, and conversation, a holy reverence of the Sabbath, that the judgments of an offended God may be averted from the churches, and from the nation.

By order of the Executive Committee,
LEWIS TAPPAN, *Cor. Sec.*

It is universally admitted, that the prevalence of knowledge and virtue among the people, is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied, that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result: the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation—by the moral principle which it forms—by the conscience which it maintains and invigorates—by the habits of cleanliness and industry which it creates—by the rest and renovated vigour, which it bestows on exhausted animal nature—by the lengthened life and higher health it gives—and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance ensures—that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration—the mainspring of all moral movements—the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling upon the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdrew themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attended them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instruction of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institution, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

The liberties of our country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires;—and without the moral energies of the Sabbath it will fail. We might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath day! Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall! You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil.

To the labouring poor, particularly, would we say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence, and competence, and all civil honors, as the wheel of Providence rolls: while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water forever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage—you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them; He is omnipotent, and you cannot flee from him; He is almighty, and you cannot stand before him; He is just, and will by no means clear the guilty. And now, friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when you and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the Sanctuary, we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which will rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

Monthly Concert on board of a Steam Boat. We understand that on Monday evening last a Monthly Concert for prayer, was held on board the New Philadelphia, on her passage between this place and New York. The Rev Mr. Warren, of this city, and the Rev. Dr. Proudfit of Salem officiated. A considerable number of the passengers attended, who appeared pleased with the exercise. At the close, a collection, amounting to $5 25, was taken up, to be applied to missionary purposes.—*Alb. Chr. Reg.*

Free course to the Word.—We understand that during the month of September, the Am. Bible Society issued more than 30,000 copies of the Holy Scriptures, and that most of them went into the valley of the Mississippi. Put a Bible in every family, keep it there, let it be read and understood, and such families will rarely be proselyted by Jesuits or Nasboba reformers.—*N. Y. Obs.*

Good Example.—The Governor of Massachusetts, Levi Lincoln, who resides in Worcester, was politely invited by the Committee of Arrangements of the Mechanic Association, to participate with them in the triennial celebration on the 7th inst. He very courteously declined the invitation, from the fact that the Bible Society of Worcester County, of which he was the presiding officer would hold its meeting on the same day. Whilst we would give all due praise to the respectful attention of the Committee to the Chief Magistrate of our Commonwealth, we would avail ourselves of the occurrence alluded to, for the purpose of expressing our peculiar pleasure in the decided manner in which the Governor names the superior claims of the Bible Society to his attention and presence. Such evidences in the conduct and disposition of our rulers of a voluntary homage to revealed religion deserve the grateful, the respectful notice of their constituents.—*Christ. Watch.*

SANDWICH ISLANDS.

Extract of a letter from the Rev. E. W. Clark, to the editor of the Cincinnati Christian Journal, dated

HONOLULU, Dec. 1, 1830.

Capt. Finch, of the ship Vincennes, was the bearer of a letter from the President of the United States to the King which we trust will have a good influence. It has been published, by the request of the King and chiefs, in English and Hawaiian. You will see it, perhaps, in print in America. The sentiments of the letter were not a liltle offensive to many of the foreign residents. An article in the American Quarterly Review, for June, 1828, just received is still more offensive.—The article treats them just as they deserve. It makes some of our would-be great folks here nestle, I assure you. All they can do is to cry out—"Lies! falsehood! defamation!"—I have read the article attentively, and so far as I am acquainted with facts, almost every word of it is strictly true. I am glad the American Quarterly can make its lash felt even to these ends of the earth. The English and American consuls feel it more sorely than any others, as they are foremost in opposition to the mission. While I speak thus of foreign residents, I would make some exceptions.—There are a few residents, and more visiters, who appear to be our decided friends. Of them we wish to speak in terms of commendation, as they are obliged to beat against the wind and tide.

As it respects the state of the people, it is evidently fast improving. We attended an entertainment of the King's not long since, in company with the captain and officers of the Vincennes, which did much credit to his majesty. A long table was elegantly spread and well furnished with food. The King presided, and every thing was conducted in good order. Some of them spread a table as regularly as we do, and take their tea and coffee night and morning. The number, however, is not large. The people are becoming better clothed and more enlightened every year And what is more than all, they are becoming experimentally acquainted with the truths of the gospel. Multitudes crowd to hear the gospel preached, and many, we think, receive it into good and honest hearts. We hear from Hawaii, that there is at present an unusual attention to religion in that island. Some are added to the church every communion in this place. The same is true at most of the stations. We can truly say, what hath God wrought!

LIBERIA.

We are gratified to see the rising prosperity of this colony, and an increasing interest in its welfare extending throughout our country. In the last African Repository we have extracts from some of the most respectable colonists, testifying to the flourishing condition of the colony and their entire satisfaction with their condition.

"The fine Ship "Carolinian" of Philadelphia has been chartered by the Society, and is now at Norfolk prepared to receive emigrants for Liberia. The colonial Agent Dr. Mechlin, with several Missionaries and more than one hundred emigrants, many of them manumitted slaves, is expected to take passage in this vessel. There is some probability, that a second vessel may be required to convey the whole number who may be prepared to emigrate."

At Philadelphia £350 have been received from England to assist free people of color to emigrate to Liberia.

The receipts of the Colonization from September 11th, to October 15th, amounted to $4,084.

From the Cincinnati Christian Journal, we learn that the Rev. Mr. Bascom, agent of the Society, lately delivered an address in that city, in the 1st Presbyterian church and took up a collection of more than $150.

House of worship wanted.—The Presbyterian church in Liberia was organized by the Hanover Presbytery in Nov. 1828, at Norfolk, and is now under the care of the East Hanover Presbytery. By the Southern Religious Telegraph we see that the contribution sent on from this place a few days since, has been received by Mr. Brand, at Richmond, and is acknowledged together with others, amounting in all to $244 50. To erect a suitable building $500 are required. The urgency and importance of the claims of this object are again presented in the following extract from a letter lately received from Mr. Shipherd a respectable and intelligent colonist.

"Perhaps religion flourishes in this little community to as great an extent as in any town in the United States, considering the want of education.

"We, the poor Presbyterians, alone, of this community, suffer the want of a house to worship in, while the Methodists and Baptists of the United States have built for their members here, each a respectable house. It is a fact that our condition is looked upon by some with pity, and by the charitable with something like contempt, as being thought by our own church unworthy of that aid by which we might have a church of our own. Can nothing be done for us! Have not our church and brethren another blessing! will they not bless us, even us, who are of the same fold! How many articles, Sir, comparatively of little value, in the United States, might be converted into money, to build a house suitable for worship and a school alternately!"

CENTRE COLLEGE.

Extract of a letter from Danville, dated

NOVEMBER 4th, 1830.

Dear Sir:—You are before this apprised of the sudden resignation of Dr. Blackburn, of the Presidency of Centre College, and the election of Mr. Young as his successor. The retirement of Dr. B. has produced much excitement among the students, and many of them have left college in consequence. An apprehension prevailed that the office of President would remain for some time vacant, and of course, some of the studies of the Junior and Senior classes be interrupted; but it should be made known, for the information of parents and guardians at a distance, that the Trustees have prevailed on the Rev Mr Paxton to officiate as principal for a few days, and the studies of all the classes will proceed as heretofore.

Of the high qualifications of Mr Young for the station to which they have called him, the Trustees have satisfactory testimonials—and from the unanimity and zeal of the board, the ability of the faculty, and the resources of the Presbyterian church, there is every reason to hope that Centre College will in a short time recover from the slight derangements which has occurred. This is certainly a crisis in her affairs, when every friend is called on to do his duty. To the members of the Presbyterian church, who are solemnly pledged, by the contract of their Synod, to patronize and support this Institution, this seems to be an occasion of peculiar interest, as upon their conduct at this time depends the decision of the question which circumstances have raised—namely, whether they will maintain their character as friends and patrons of literature or will yield up the only college they *own* in the great valley of the Mississippi, to sink into insignificance by their neglect.

I have alluded to the fact that many of the students are leaving the college. This is partly owing to the attachment felt by the students to their late venerable instructor, and an impression (right or wrong) that he has been misused by Synod. This supposed injustice, many of them make it a point of honor to resent, in the only mode within their power, by leaving the college. Add to this that some of the beneficiaries of the Education Society, and some other students in humble circumstances, and who find it rather difficult to get on, have been promised, by Dr. Blackburn, the assistance of the American Education Society, to enable them to pursue their studies at the Oxford University, in Ohio.—You can readily conjecture the effect of this offer of assistance from so respectable a quarter was calculated to have on the minds of the young men, as they thereby have held out to them the prospect of getting through their college course, without being subjected to the labor and other inconveniences of the establishment at Danville. I understand that about thirty or upwards of the students obtained certificates of dismission from the late President before his retirement, and that most of them are proceeding to Oxford. Mr Young's acceptance of the Presidency is waited for with much anxiety, as upon that must depend the hopes of the college for the present. If he accepts, as I hope he will, order and regularity will be restored in a few days, new pupils will come in and the college will soon be on a better footing than it has ever been. In making this remark, I would be understood as having faith in the promises of Synod.—I will not believe that this Institution, which has been the object of the prayers, and the benefactions of the church, will now be deserted, at the moment when assistance is most needed.

Very respectfully, yours.

SECULAR SUMMARY.

Law Case.—A Mr. Slaughter, was indicted and brought to trial before the Supreme Court of N. C. for the murder of his father-in-law, Taylor. The Jury did not return a verdict before the term of the court expired. The Judge remanded the prisoner to confinement to await a new trial. Slaughter applied to the chief Justice to be brought before him to inquire into the legality of his imprisonment. After an elaborate discussion by the council, the Court decided, that where a Jury is charged with the trial of a prisoner for an offence affecting his life, and the term of the Court expires before the rendition of their verdict, the prisoner cannot be tried again on the same indictment.

Two steam-boats have lately been lost on the Mississippi running down from St. Louis—the Naptune and the New-Jersey. They ran upon snags.

PICKLES.—The Journal of Health condemns pickles, as calculated to disorder the stomach and to produce a factitious apetite. The articles generally selected for pickling are unripe vegitable substances, and those of the most indigestible class, such as immature cucumbers, melons, walnuts, tomatos, peppers, and the like. Beets when boiled make the best pickles.

It is a sihgular fact, says the New-Bedford Mercury, that the present "King of the French" was once a suitor to an American lady, and notwithstanding his royal lineage, was compelled to place his proposals upon the file of "rejected addresses." The lady [Miss Patterson] who might now have been Queen of France, has since become the wife of a British Duke. She has one sister who is a British Marchioness, and another who *has been* the wife of an ex-king.

The Merchants' Bank of Newport was forcibly entered on Saturday night, and robbed of about four thousand dollars.

That part of the Tennesse Canal between Florence and Waterloo has been contracted for; it will cost about $150,000.

Imprisonment for Debt.—The National Intelligencer of Sept. 30th, has the following paragraph:—"The Boston Manufacturer says that all the Judges of the Supreme Court of Massachusetts have expressed a decided belief that the law authorising imprisonment for debt is unconstitutional. Daniel Webster has offered his services gratuitously, to plead against its constitutionality, whenever any respectable body of citizens shall request them."

Owing to the want of adequate patronage, Mr. Flint has been compelled to decline the publication of the Western Quarterly Review.

The Oriental Christian Spectator.—We have received No. 3, of a very respectable monthly publication with the above title. It is printed at the Mission Press in Bombay, under the superintendence of the American Missionaries at that station; and in style of printing and quantity of matter, it does not fall short of any of the monthly religious journals of our own country. It is a noble monument of the industry and talents of our Missionaries, and a happy indication that the blessings of literature and religion may again be enjoyed in the Oriental world by their instrumentality.—*Boston Recorder.*

Hon. B. W. Crowinshield of Salem, has sent the Gloucester sufferers $300: Hon. Josiah Quincey $200; the Exchange Engine company of Salem, $23. Rev. Mr. Sewall's Church, Danvers, $140 1-2: the Congregational Church, Brookline, $117: the several Churches in Marblehead, $277 43: the different Churches in Beverly, $163 3: the Churches in Salem, $978 89. $310 have been collected in Newburyport, and in Medford, $100. $3135 have been collected in Boston, by the exertions of charitable individuals. Dr. E. R. Thomson, in behalf of a committee of Charlestown, has sent $507 for the relief of those who have lost their all by the fire in Gloucester Harbor.—*Hingham Gazette.*

Munificent Donation—Mr. Francis Lee, late of this city, left by will, *twenty thousand dollars* to the McLean Asylum for the Insane, subject, however, to a deduction of $260 annually, from the income of the four ensuing years, to be paid to Dr. Rufus Wyman, the Physician and Superintendant, and in the event of his death to his heirs.—*Bost. Rec.*

Poison.—The Long Island Star, cautions all persons against the use of water pails which are painted inside with white lead. It is said to be exceedingly injurious to health, and that no person knowing the properties of white lead, will ever drink water which has imbibed any portion of it.

The property of Trinity Church, New-York, amounts to several millions of dollars. One hundred and sixty thousand persons have been buried in its cemetry since 1702.

Splendid poverty.—The New Poor house of Philadelphia, is estimated by the architect, to cost between 300 and 400,000 dollars.

The Western Emigrant, a Michigan paper has the following. The steamboat William Peacock left Buffalo on the 16th August. When about 4 miles out, one of the pipes burst, and discharged the whole head of steam into a steerage cabin on deck. The cabin was full of passengers, chiefly women and children. The scene was dreadful; fourteen are dead. Many others severely scalded.

In the United States Circuit Court sitting at Boston, on Saturday, Quartus Morgan Webb, clerk in the post-office at Northfield, Massachusetts, plead *guilty* to an indictment for taking $76 from a letter carried by mail. Sentenced to ten years imprisonment in the county goal, at hard labor. He was a graduate of Brown University.

James Turner has been committed to jail in Lancester County, Ohio, for the murder of his brother, Samuel Turner, on the night of the 26th August, in an affray which resulted from drinking whiskey.

A Tortoise has recently died at the Palace Garden, Peterborough, England, which had lived in the city nearly two hundred years.

John Quincy Adams has consented to become a candidate for Representative to Congress from Plymouth District.

Anniversaries at Princeton, N. J.—The examination of the classes in the Theological Seminary commenced on Thursday the 23d Sept. and continued four days. Most of the Board of Directors were present. At the close of the examination, on Monday evening, Diplomas or certificates were conferred on 21 young gentlemen, members of the first class, most of them Licentiates, who have finished the regular three years course of study, prescribed by the seminary.—The address of the students at the close of the examination, was delivered by the Rev. Dr. M'Auley, of Philadelphia.—The semiannual sermon before the Board of Directors was by the Rev. Dr. Fisk, of Goshen, N. Y.

The Board of Directors met on Monday afternonn, the 27th Sept. to transact business connected with the interests of the Seminary;—measures were adopted, as we learn, to hasten the erection of another building for the purposes of a chapel and Library.

FOREIGN NEWS.

By arrivals at New York, London papers have been received to the 16th of Sept.

One interesting item of news relates to the opening of the *Liverpool and Manchester Railway, and the death of Mr. Huskisson.*

The opening of the Liverpool and Manchester Railway was celebrated on the 15th, with every demonstration of rejoicing. Early in the morning, the tide of population proceeding towards those surburbs through which the procession was to pass, was immense. At 9 o'clock, says Gore's Advertiser, the company's yard in Crown-street began to fill. On entering it, attention was arrested by a range of splendid equipages filled with many brilliant parties, among whom was recognised many of the families of the neighboring nobility and gentry, and some illustrious strangers. At half past 9 o'clock, the gorgeous car destined for the reception of the Duke of Wellington and the other noble visitors appeared issuing from the small tunnel, and on its coming into the yard called forth the most marked approbation. This carriage was truly magnificent, the sides being beautifully ornamented. A grand canopy, 24 feet long, was placed aloft upon gilded pillars. The drapery was of rich crimson cloth, and the whole supported by the ducal coronet. At a quarter before 10, the duke entered the yard supporting his noble hostess the Countess of Wilton, and followed by the Earl, Lord Hill, and other noblemen and gentlemen.—He was greeted with the warmest regards, and ascended the car, amid the general and enthusiastic salutations of the company. In the car along with his Grace, we observed Prince Esterhazy, the Russian Ambassador, Lord Stanley, the Right Hon. W. Huskisson, General Gascoyne, Sir George Murray, Lord Fitzory Somerset, &c. &c. The grand car was preceded by a band of music, and the procession, which was drawn by light locomotive engines, proceeded in the following order, viz: The Northumbrian, with the Directors and numerous distinguished visitors, including the Duke of Wellington;—Phœnix, North Star, Rocket, Dart, Comet, Arrow, Meteor. The carriages, which were of every variety and form, amounted, we believe, to twenty eight in number, and could not have afforded accommodation to less than eight hundred persons. The Northumbrian, of 14 horse power, led the procession, and nothing could exceed the grandeur of its starting.—The brilliancy of the *cortege*, the novelty of the sight, considerations of the almost boundless advantages of the stupendous power about to be put in operation, gave the spectacle an interest unparallelled: and on every side the tumultuous voice of praise was heard, and countless hundreds waved their hats to cheer on the sons of enterpise in this their crowning effort. The engines proceeded at a moderate speed towards Wavertree-lane.

At Parkfield, 18 miles from Liverpool, the engines stopped for a fresh supply of coal.

Death of Mr. Huskisson.

Several gentlemen descended from the different carriages, and after walking on the road for some moments were preparing to return. Among the number was our Right Hon. Representative; he approached that part at which Mrs. Huskisson was sitting, when he caught the eye of the Duke of Wellington. A recognition immediately followed, when the Duke extended his hand, which Mr. Huskisson advanced to take. While in the act of shaking hands, herald sounds announced the approach of the Rocket engine, on the opposite rail; a cry of danger was instantly raised, and Prince Esterhazy was helped into the carriage by Mr. Littleton, the Member for Staffordshire. Mr. Huskisson remained outside, and several voices exclaimed "Come in"—Take care, Mr. Huskisson." The unfortunate gentleman became flurried, and rapidly caught hold of the door, but, unhappily, in endeavoring to ascend, he missed his footing, and either fell or was thrown down by the door, and on falling to the ground part of his person extended on the other rail, and the Rocket coming up at the instant, went over his leg and thigh, and fractured them in a most dreadful manner. The entire was the work of a moment. An instant previous, he was in the full possession of health and spirits, he now lay bleeding and mangled before his friends! To portray the scene that followed, would be impossible. Mrs. Huskisson uttered a scream of horror, and sunk apparently under her affliction. The sufferer was with difficulty raised, and by Dr. Brandreth and another medical gentleman's directions, was placed in a carriage, and the Northumbrian being attached, they proceeded, accompanied by Mrs. Huskisson and one or two friends, to the house of the Rev. Mr. Blackburn, the Vicar of Eccles, where every assistance was rendered him. Mr. Ranson, an eminent surgeon of Manchester, was shortly afterwards in attendance; but although amputation was first thought of, it was afterwards decided against, it being feared that the operation would cause the immediate death of the patient. Towards evening, he became more calm, and, we understand, had sufficient strength to make some additions to his will, and was also sufficiently composed to receive the sacrament.

Mr. Huskisson died at nine o'clock on the evening of the day when his misfortune occurred.

Insurrection at Brunswick.

The Dutchy of Brunswick, in Germany, contains a population of more than 200,000 souls, and the town of Brunswick, the capital of the Dutchy, about 30,000.

On the evening of the 6th of September, an angry multitude assembled before the theatre, who had filled their sleeves, pockets and hats with stones. When the duke left the house to step into his carriage, the mob hissed and insulted him. The military, who were at hand, kept the multitude in awe. When the duke had driven a few paces, he was attacked with a shower of stones. The coachman, however succeeded in saving him by driving full gallop to the palace, where the military were soon assembled, cannon planted, and every thing put in a state of defence. The incensed multitude surrounded the palace, but without venturing to attack it. The windows of the Police office, the Mint, and other public offices, were broken.

The next day the populace got into an affray with the troops, who had no orders to fire, and were, in consequence, compelled to retreat into the garden of the palace, from the fury of the populace, whose numbers continually increased. Intoxicated by this victory, the mob broke into the Ducal Palace, and at last set fire to it, so that it has unhappily been consumed, with all the treasures it contained. While the palace was on fire, the duke in disguise, escorted by ten hussars, succeeded in passing through the garden of the palace to the gate, and made his escape. The heat was terrible, and nobody was permitted to attempt to check the flames. The adjoining houses were, however, protected. All the furniture, curtains, &c. were thrown into the court-yard of the palace and destroyed.

On the 9th the Counselors of State, Von Munchhausen and Henneberg, constituted a provisional government, which has convoked the States. It was expected that the members would be convened by the 12th and that they would to the number required by the Constitution, then proceed to take into consideration the state of the country.

The duke arrived at Dover, Eng. on the 14th of September. The London Times thus enumerates the provocations which led to his overthrow: "He refused to sanction the Constitution given to his States by his uncle and guardian, George IV; he continued in time of peace the oppressive taxes which were imposed during a season of war; he arrested the most noble of his people without cause, and punished them without trial; he disregarded the judgments of the tribunals, and directed their decrees to be torn in pieces, and thrown in the face of the judges; he ordered the secrecy of correspondence to be violated, and letters to be opened at the post-office; and while he discarded from his service, or banished from his dominions, the most respectable servants of the state, he employed as Ministers persons whose only recommendation was a blind subserviency to his caprices

Netherlands—Meeting of the States General.

The States General met at the Hague on the 13th of September, and received a speech from the King. All questions seem to be absorbed in one of great interest, viz: the division of the kingdom, or the separation of Holland and Netherlands. The King strongly opposed the measure.

Spain and Portugal.

The insurrection movements of these countries have not yet assumed any definite character. From the following fact it is manifest that the Catholic Priests are not friendly to revolutions.—"The Clergy have proposed that the government should raise 60,000 men, and that they *will supply the funds for this purpose.*"

France.

Under the new government many changes have been introduced. Many officers have been removed and new ones appointed.

Considerable disturbance has prevailed in Paris. The journeymen printers have combined to destroy the machinery employed in Printing offices, by which the demand for their labor was diminished.

Greece.

Count Capo d'Istrais, Governor or President of Greece is continued in office by the appointment of the three Sovereigns, who have taken that nation under their protection. They promise him support in the execution of the laws of the country and place at his disposal 60 millions of francs.

Prussia.

The popular movements at Aix-la-Chapelle and Cologne, do not appear to be of a political character, but the result of the existing distress. At Cologne, out of a population of 60,000 persons, 20,000 individuals were fed by charity during last winter. The Prussian Government is adopting all kinds of precaution, and is strengthening its military line, to preserve all the provinces from any communication with the Netherlands. It is said to be the intention of her government to place 60,000 troops along her boundaries.

Austria.

The Austrian government is taking measures to be prepared for any unforeseen event on their frontiers, and the garrison in the Austrian states, in Upper Italy, were about to be reinforced by several regiments of infantry.

Egypt.

Letters from the Ionian Islands repeat the news of the death of Mohemet Ali Pacha, which is stated to have taken place at Cairo. They added that Ibrahim Pacha, who was present at his father's death, immediately caused himself to be proclaimed Viceroy in his room, and most probably he will receive from the Sultan his formal appointment to that high office, as he was always in favor at Constantinople, and the Porte never doubted of his fidelity and attachment, whereas it did not trust his father, whom it suspected of aiming at independence.

Rumors existed in London, of a change of ministry. It was said that Mr. Huskisson, Mr. Charles Grant, Lord Palmerston, and Lord Melbourne, would come into the cabinet under the Duke of Washington.

The Duke of Wellington's family receives in sinecures, pensions and salaries, no less a sum than 263,736 dollars annually. The Duke has also received in grants from the government 3,800,000 dollars.

OBITUARY.

DIED—At the Almshouse in Lynn, Mass. Donald M'Donald, aged 108. He was born in Scotland in 1722. He was in the British service before he came to this country: was at the taking of Quebec, when Wolff fell, and with Braddock when he was killed by the Indians, and was one of the few whom Washington, then a Major, conducted from the field of battle. Donald served several years in our revolutionary war in Gen. Greene's regiment. He left Portsmouth in April last, and travelled on foot to Washington, and on his way back stopped at the Almshouse, where he died on the morning of the 4th Sept. Before his sickness he was intelligent and related many incidents both of his early life and latter years, with great minuteness. He had an interview with President Jackson and his Cabinet, while at Washington, and gave a correct account of his reception at the seat of Government.—*N. Y. Obs.*

HANOVER ACADEMY.

The winter session of this institution will commence on Monday the 8th of November. The school will be opened in the brick building erected by the Trustees, which is now finished and will afford every convenience to Students, as there are separate rooms for the different departments.

A competent teacher of Mathematicks is employed, consequently young gentlemen who wish to study that or any other branch of science, without attending to the dead languages, may have an opportunity of doing so.

A beautiful pair of globes, together with maps and Findlay's splendid "General Atlass" will be at the service of the students. A reading-room is also attached to the Institution in which will be found the most interesting Journals of the day, to which all students will have access.

The price of tuition is fixed by the Trustees at $7 50 per session or $15 00 per annum. The price of boarding in the village is one dollar per week; it may be had, however, in respectable families in the country, within a mile of the Institution for 75 cents per week.

It may be important to state further that the Institution is under the immediate superintendence of the Rev. John Mathews D. D. late of Shepherdstown Va. who will attend to Moral Science, Belles letters &c. The tuition fee is expected to be paid in advance.

By order of the Board

JOHN M. DICKEY *Pres.*

Hanover Ia. Oct. 29th 1830.

P. S. Young gentlemen intending to study Mathematicks are informed that the "Cambridge Course" will be taught and are requested to supply themselves with that system.

GREENVILLE FEMALE ACADEMY,

HARRODSBURGH, KY.

THE second session of this Institution commenced on the first Monday of the present month, and will close the last of March.

TERMS:

Higher Classes, per session		$15
Under Classes,	do.	10
Boarding,	do.	40

Music and ornamanental branches at the usual charges.

☞ A reduction of one half of the fees in favor of ministers of the gospel, will be made.

WILLIAM D. JONES, *Prin.*

November 3d, 1830.—18-3t.

JOB PRINTING

EXECUTED AT THIS OFFICE.

POETRY.

[From the London Evangelical Magazine.]

THE ADVANCING CHRISTIAN AND HIS TRIUMPH.

Go, traveller, still onward go,
And if the scene be fair,
If mountains shade, and waters flow,
And woods and fields be there,
Thou must not rest among the flowers,
Nor linger in the fairy bowers.

Go, traveller; and if the sky
Be stormy wild and drear,
And torrents fall and lightnings fly,
And thunders fright thine ear;
Fly not to hide thy trembling form,
Where caverns deep shut out the storm.

And while amid the desert land
Thou tread'st the unknown way,
Fear not the red the scorching sand,
Nor the hot noon-tide ray;
The God of Israel guides thee right,
With cloud by day, with fire by night.

And when in darkness round thy camp
The howling wild beasts roam,
The Spirit's fire, the gospel's lamp,
Shall fright the wanderers home,
To hide them in their mountain dens,
Their rugged caves and savage glens.

Beside the blue horizon's verge,
A glorious city stands,
Before it spreads a swelling surge,
Around it, angel bands;
Faith, with her glass of softest light,
Displays it to thy wondering sight.

Poor, weary traveller—thy home
Within that city lies;
When foes, of savage nations come,
Think on that glorious prize;
Then fire thy heart, and nerve thy hand,
And join thee with Immanuel's band.

Thou canst not pass along in peace;
On, on to battle press!
Their hosts shall fall, their warfare cease,
In utter helplessness.
The God of armies bends thy bow,
Directs thy sword, and quells the foe.

A combat comes severer still—
Thy dearest earthly friend
May turn away from Zion's hill,
And back his footsteps bend;
Thou must from that companion part—
Regardless of thy bleeding heart.

His flowery path thou must not tread,
The mountain pass is thine;
Dark are the rocks that shade thy head,
Yet trees around them twine;
And many a bright Oasis stands
To cheer thee in those desert lands.

Soon shalt thou come to Jordan's side,
And hear its billows chafe;
Dread not the darkly rolling tide,
Poor traveller, thou art safe;
One parting pang, one struggle more,
And thou art on the heavenly shore.

What glittering sights are these around!
What music meets thine ear!
Who is He with glory crown'd!—
Here, ransomed sinner, here
Forever, bow, forever praise,
Through bright, eternal, blissful days!

MISCELLANEOUS.

A GOOD STORY—FULL OF MEANING.

The culture of the mind and heart is often illustrated by that of the soil. It is a declaration of Scripture in accordance with experience that "what a man soweth he shall also reap." Many persons seem to think it of little consequence what seed is first sown in the moral fields of the youthful mind.—Often the minds of children are left like a neglected common to be overrun with wild, useless and pernicious weeds. If they are sown, it is with seeds of folly, vanity, pride, false notions of real life—with seed producing thistles instead of useful and life-sustaining fruits. The folly of such management of juvenile education is set forth in a very lively and striking manner in the following story.—We hope every parent will read it, and seriously reflect on the *moral* of it.

Goodman Hodge and his crop of Thistles.—There was a man, a day-laborer he had been; but having saved a little money from his earnings, he had now a tiny cottage of his own. Ambition, like many other things, enlarges in the feeding; and for ten years past, his enjoyment of the cottage had been disturbed, by desire for a field that lay beside it. The time came—the savings amounted to exactly the right sum, and the good man bought the field. It was a small, stony field: it had produced nothing yet, and did not look as if it intended it. One day as I passed, I asked the good man what he meant to plant. He said, it was to grow wheat bye and bye; but being fallow ground, it would want a good deal of cultivating; it would be some time first; and so indeed I thought—more particularly as the good man had expended all his substance in purchase of the field, and had not money left to buy a load of manure, or scarcely a spade to dig it. He did dig it, however, for I saw him often at work: whether he sowed it, I cannot say—most likely not, for nothing came up.—Possession, still, is great enjoyment, as every one knows who has property that makes no returns; and for the first year, my good man was quite happy in the consciousness of having a field. At the beginning of the second year, seeing him stand thoughtful on the path, 'Friend,' I said, 'do you sow your field this year?' 'Why, likely I might,' he answered, 'otherwise, than that I have nothing to sow it with—and it would be lost grain, beside—the ground is not rich enough for corn—in a few years I shall be able to buy manure for it—then you shall see a crop!' and the good man's eye lightened at thought of garners-full to come. It was during the same summer, that passing through the ground, a scene of unusual activity presented itself—man, wife, and child all were in the field, and all were busy. 'What now, good friend,' I said, 'this is no month for sowing corn; and I cannot say your lapful looks like it.' Hodge answered 'It is ill sowing corn upon a fallow field—but I am tired of looking at it as it is. Till the time that I can make it useful, I have a mind to make it pretty; and so we are planting it all over with these thistles.' 'Thistles!' I exclaimed. 'Why, yes,' said Hodge, with the look of a man who has solid reasoning on his side—'I was walking the other day upon the common, thinking, as one may do, upon my fallow field, and how much money I wanted of enough to buy manure for it, when my eye was taken by some tall, red flowers, growing in plenty on the waste. They looked very beautiful. The fine broad leaves lay gracefully folded upon the turf, their fringed heads shone in the sun-beams, with colors that might have shamed the rainbow. Thistles are of no use, I know; but then my ground will bear nothing better at present—they will look pretty from the window, and will do no harm for a year or two: so here we are all at work—I have fetched them from the common, seed, roots, and all, and next summer we shall see.' 'Friend,' said I, 'I have seen many men dig up thistles, but I never thought to see a man planting them.' 'But, perhaps,' said Hodge, with conscious superiority of wit, 'you have seen them plant things not half so pretty.' 'But your corn, good man—how is your future crop to grow, if you fill the ground with thistles?' 'Bless your heart,' said Hodge, with a look of contempt, 'why then, to be sure, we can dig them up again—time enough yet—may be you an't used to digging.' It was vain to resist the good man's last argument, with all the hidden meanings with which his tone invested it, viz. hat I had better mind my own business; that I was talking about what I did not understand; that I never had a field; and that if I had, I should *en attendant* plant it over with thistles: therefore I passed on. So did summer heats and winter's cold, and blithely the thistles grew. The common never bore a finer crop; and with all my prejudice, I was obliged to own the flowers looked very pretty.

Meantime the good man's store increased; the funds were forthcoming; the field was ploughed and sown; the wheat came up, and so did the thistles. A chancery suit could not have ejected them after so long possession. They had all the advantage; for while the wheat was to be sown afresh for each succeeding year, the thistles came up of themselves. Then they were goodly men and tall; they lifted their heads to the sun beams, and scattered their seeds in the breezes, while the sickly wheat lay withering in the shade. I did not question my good man of his crops. Every spring I saw him rooting up thistles, and every summer I saw the thistles blow, and for every one he left, there next year came up twenty. Whether as years advanced they became less numerous, or whether he lived to see them exterminated, I cannot say; I have left that part of the country.

Do my readers not believe my story? Is my good man's folly too impossible? Let them consider a little; for I have seen other laborers than he, who sow a harvest they would be loth to reap, and trust to future years to mend it. Of those who doubt the sanity of my good man Hodge, many may thoughtlessly be doing the same thing; whether they be parents, whose fondest charge is the education of their children, and their fondest hopes its produce; or whether their one small field be the yet unsettled character of their own youthful mind. In my extensive listenings, I have seen many things that have surprised me, only less than the reasonings by which they were defended; but I would rather speak upon the general principle, than particularize in the application of it; except it be some few instances by way of illustration. I believe the application can scarcely in any case be equivocal. Every careful mother knows, every reflecting woman knows, what is the moral produce she desires of the mind she has to cultivate—or rather let me say, every Christian knows, what are the fruits the absent Lord of the domain expects should be rendered him, by those whom he has left in charge. If these fruits be purity and holiness of heart, simplicity and sobriety of mind, pious consistency of purpose, and a life of determined separation from all that is sinful in the practices of the world, what are we to say of the honesty, or of the competency of that steward, who, to produce them, sows the seeds of folly, and plants the root of pride, and encourages the growth of earthliness, and cultivates a taste for things forbidden? I have talked, or listened to many parents on this subject, during the education of their families. I have seen a father encourage his boys to fight out an amateur battle, for the right of possession to a puppy-dog, and yield it to the victor—and when I asked him if he intended his boys should in after life take possession by force, of what they could not prove a right to, he said, No—but boys must learn courage—it is their nature to fight, and it is good exercise for their limbs—they would know better when they were men. I have seen a mother take her daughters to a dancing school, to be taught every fashionable manœuvre of the ball-room—and when I asked her if she meannt her daughters should be introduced to amusements she did not herself approve, she said, she hoped not—the principles she laboured to instill, would, she trusted, prevent it; but till they were of an age to feel their influence, she must let them do as others do—there was no harm in children's dancing. I have seen a teacher bring tears and blushes upon the cheek of a pains-taking booby, by showing him the achievements of his brother, assuring him, that while the younger brother was sent to college, he for his stupidity, must go behind the counter. I asked him if he wished that when that boy became a man, he should be pained by the superiority of others, or ashamed of the station to which Providence assigned him. He answered me, nay—but emulation is the finest thing in the world,—it is impossible to make any thing of boys, without the stimulus of rivalry. I have asked a lady, whose children I saw every evening playing at cards for half-pence, and vehemently contending for success, whether she was bringing them up to be gamesters, or to waste their hours in frivolous pursuits and unwholesome excitations of temper and feeling. Half laughing and half angry, as at a foolish question, she said, of course not—but it did not signify how children amused themselves. Of another, who was cramming her children's minds with most pernicious nonesene in the form of books; I asked her if she meant they should be weak, ill-judging, and romantic women—She too said, No—but children do not understand sensible books—she was glad to get them to read at all, and should give them better books when they were older. A few times in my life, I have seen parents take—no, not take, for they would themselves have been ashamed to be seen there—but send their children to the theatre, and other public places, which they had taught them to consider inconsistent with the spiritual requirements of the gospel, and the safe conduct of a corruptible nature through a corrupting world—alleging that it is desirable at a certain age, to let young people taste these pleasures, that they may better appreciate the nature and tendency of them.—*The Listener.*

An address delivered to the young ladies in the Female Academy at Nashville, by the Hon. Mr. Grundy, United States Senator, contains the following adviseable remarks:

TO YOUNG LADIES.

In all your associations in life, remember one thing, always prefer the company of the wise and well informed. Of all the vices which prevail in our country, none produce such havoc of human happiness as the prevalence of drunkenness in the male sex—this makes more female hearts bleed and children cry for bread, than all other vices combined. To remedy this evil, has engaged the anxious solicitude of the greatest and best of men. They have seen its increasing ravages, destroying and putting out the moral atmosphere of our country;—hence Temperance Societies have been established, and they have effected much good, your sex can make a radical reform; female power and influence can extirpate this monster from our land, and if on this day, I could enlist you, the 117 daughters of this institution, to engage heartily in this good work, I should believe I had done more for my country's good, than I ever have or shall be able to perform in private or public life. You enquire, how can we do such mighty things? The answer is a plain one; treat not as your equal or companion the young man who is addicted to this vice—let no false delicacy restrain you—be bold in doing good.—Should you be walking to church or any other place with him, (immaterial what his fortune, standing or family,) and discover the tainted, poisonous breath, withdraw your hand from him—should he complain, tell him it is part of your education; that you learned it at the Nashville Female Academy, where you were taught nothing evil.

To those young ladies who have finished their education, and are about to take their final leave of this institution, I wish to make a few additional observations.—You have completed your education here, but your mental improvement ought not to cease. You have not received an education for the purpose of going home and forgetting what you have learned, and this will be the case unless you carefully review what you have learned, and extend your knowledge beyond its present limits. To enable you to do this, you must avoid the fashionable mode of wasting time, which is produced by visiting from house to house for the mere purpose of idle amusement and conversation—always remember, that time misspent is treasure thrown away. In your intercourse with the other sex, respect yourselves too much to become the associates of stupid fops, and coxcombs, who devote their whole time to the decoration of their persons, and entirely neglect the cultivation of their minds—these are senseless things, unfit companions for refined, intelligent females. Cultivate an acquaintance with men of intelligence, men who place higher estimate upon their minds than upon their persons—from such men you can learn something valuable.

If you discover a young man's breath minted and spiced to disguise and conceal the effects of spirits, put him down as destined for a drunkard, and a hypocrite already—treat him with scorn and contempt. In acting in this way your mothers, and aged matrons who never hear me, will sustain you, your fathers will applaud you—"the whole moral and religious community will speak out in your behalf and hail you as the future mothers in Israel." Do not imagine when you leave this place, that those who have with so much care and anxiety directed your studies will be unmindful of you, their kindest solicitudes will attend you in all future life; and should they learn, that you are practising the precepts they have taught; that you are doing good to all around you; that you are benevolent and charitable, instructing the ignorant, and above all, teaching, as becomes your sex, those who are out of the way, the road that leads to everlasting happiness—then they will exult with joy, and say with modest pride, 'we taught them.'

FARMING.

If one-half the zeal, energy, and expense, that blot so many gazettes with coarse and low abuse, setting the community by the ears for the sole gain and the paltry purposes of a few demagogues and office seekers, were bestowed on the advancement of agriculture; if the people were half as ambitious to improve and beautify their fields, as they are to settle the nation; and half as angry with thistles, thorns, and poor fences, as they are with their political opponents, who probably wish as well to the country as themselves, we should have more productive fields, less complaints of poverty, more ability to be charitable and munificent, and abundantly more good feeling.—From Pittsburgh to New-Orleans, the son ploughs as his father did before him, and the great mass of farmers are as stationary to their theory as they are in practice. Nine in ten of them believe, at this moment, that book farming is the mere useless, visionary dreaming of men that know nothing about practical agriculture.

"We would tell them that England is the Garden of Europe, simply because almost every acre of the ground is cultivated *scientifically*, and on principles which have been brought to the test of the most *rigid experiment*. We would tell them that New-England, of whose soil and climate they are accustomed to think, as consigned by Providence to sterility and inclemency, is the garden of the United States, only because the industrious and calculating people do not throw away their efforts in the exertion of mere brute strength—but bring mind, and plan, and system, and experience, to bear upon their naturally hard and thankless soil. On every side the passing traveller sees verdure, and grass and orchards, in the small and frequent enclosures of imperishable rocks; and remarks fertility won from the opposition of the elements and nature.—After an absence of ten years, on our return to that country, we were struck with this proud and noble triumph, conspicuous over the whole region.

"The real benefactors of mankind, as St. Pierre so beautifully said, are those, who cause two blades of wheat to mature where one did before. The fields ought to be the morning and evening theme of Americans, who love their country. To fertilize and improve his farm, ought to be the prime temporal object of every owner of the substantial soil. All national aggrandizement, power, and wealth, may be traced to agriculture, as its ultimate source. Commerce and manufactures are only subordinate results of this main spring. We consider agriculture as every way subsidiary not only to abundance, industry, comfort and health, but to good morals, and ultimately even to religion. We shall always say and sing, 'Speed the plough.'—We shall always regard the American farmer stripped to his employment, and tilling his grounds, as belonging to the first order of noblemen among us."—*Flint's Western Review.*

True enough.—The late pious John Newton was once told by an obstinate Unitarian, who proceeded in his enquiries on the precious principle, that we are not required to believe what we cannot understand, that he had read the New-Testament, but could find there no proof of the doctrine of the Trinity. Newton knew to whom he was talking, and answered by saying, "Do you know what happened to me last night?"—"Well," said his opponent, "what?"—"Why," said Newton, "when I was going to my room last night, I wondered what ailed my candle, that I could not light it; and on examination, I found that I had been attempting to light it with the extinguisher on."

A profane coachman, pointing to one of the horses he was driving, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does One above." The coachman seemed to feel the reproof, and immediately became silent.

SIMPLICITY OF DRESS.—All *etiquette* and *court dresses* were banished from the family of the Duke of Orleans on his accession to the throne. The Dutchess of Orleans, now Queen of France, appeared in a plain bonnet and ribbons—the Duke himself walked about in plain clothes, arm in arm with one of the Deputies—talking as free and familiar as a President of the United States. This is, probably, one of the most singular changes which the Revolution has brought about. The next monthly fashions from Paris will be all changed.

As France is the acknowledged standard of fashion, we shall probably see a revolution in the dress of *christian* females, which neither conscience nor the wants of a ruined world could accomplish.—*Evangelist.*

Fire at Gloucester.—The loss, over and above what is covered by insurance, is estimated by the Selectmen at 100,000 dollars. The men of the place were principally absent when the fire broke out; about 50, belonging to the Artillery company, were at Salem on duty, and from 5 to 600 engaged on fishing excursions.—The flames must have raged very fiercely, as live coals were picked up at a great distance. A packet master coming into Gloucester, stated that when eight miles distant, cinders fell on board his craft; and a woman living two miles from the scene, kindled her fire for breakfast from one of these coals.

HORRID.—The following furnishes a specimen of the degradation of a man when he gives himself up to the destroying influence of ardent spirits:

There is a drunkard about this village, who has a family of 4 or 5 children, and who is one of the most depraved and miserable victims of Intemperance that is, perhaps now in existence. He drags his body round from shop to shop during the day, and generally manages somehow, to get enough whiskey to keep him intoxicated, while his family support themselves and him. Not long since, one of his sons, a lad of about 13 years of age, was engaged in work among machinery, and unluckily getting caught in it, was drawn between two wheels, and nearly crushed to death. On examination it was found necessary to amputate one of his legs at the thigh, which was done. After this, and while it was yet doubtful whether the poor little sufferer would survive or not, the besotted and unnatural father, took the leg privately, and went and *sold it to a surgeon for thirty-seven and a half cents, which sum he expended in whiskey, upon which he caroused for several days!!!* Reader, does not your blood run freezing through all your veins, as you read these facts?—Then put your shoulder to the Temperance wheel, and though you may not be able to reclaim the incorrigible drundark, help to guard the rising generation against the awful ravages of Intemperance.—*Roch. Gem.*

And Yet Another!—more dreadful.—In the Parish of St. Pierre, L. C. last week, one Boyer, while intoxicated, killed his wife, the daughter of a respectable farmer of the same place. Boyer's mother was present and received several wounds in opposing the inhuman violence of her son. More brutishly unsocial than a tiger, with remorseless blows of fists and feet, he tore assunder the bond designed as the most tender and endearing union on earth, and slew the friend he had sworn to protect.—He was 24 years of age, his wife 23; they had been married four years and had four children. A coroner's inquest returned a verdict of wilful murder.

The Montreal Courant remarks, "Let those who speak against temperance societies read this melancholy tale; let them also consider the confession of the unfortunate man who was put to an ignominious death on the scaffold yesterday, and then lay their hands on their heart, and in the presence of God, ask themselves, is it right to oppose or withhold their names from these Societies? What would the unfortunate Boyer, now stung with the deepest remorse, not give to have been delivered from the snare of drunkenness, and have escaped his present awful situation. He was yesterday brought to town and lodged in gaol.—*Canadian Watchman.*

Church and State.—The Jesuits in this country, (says the Connecticut Observer.) say a great deal about a union of Church and State, the crafty designs of Presbyterians. It must be gratifying to these advocates of religious liberty, to hear of the Revolution in France which has sundered Popery from the State. We have not however, seen any of their congratulations on this event.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

THE CHRISTIAN ALMANAC FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single. Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash. Lexington, Oct. 5, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY
OR PILGRIM'S MUSICAL COMPANION
bound in a superior style.
Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $3 per dozen—62½ cents single.